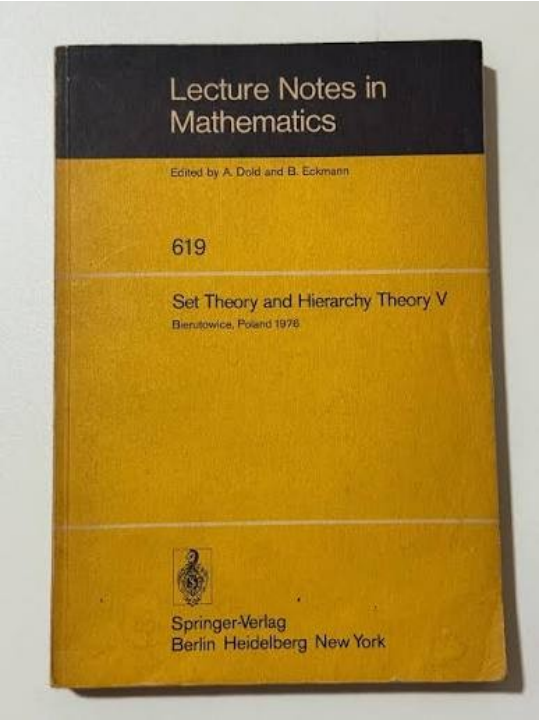
Being and Appearance – Part II – of a Minor Logic alongside Being and Existence the First Werk on a Minor Logic on the First Greater and Lesser Logiques



By Shomit Sirohi

Introduction

A light work on what is called a demonstration of logical grace. How nothing exists but as nothing and in thought and is dialectical.

I. Being Again

Being, that simple and pure Being. I now argue this divines it all for Hegel. That simple Being which then produces a whole circumference of complex small points thrown around and decorated with history or even series by Sartre of reflections I finally say on life and organised praxis of Marxism.

So Being again I said, like simple being, I meant make it more infinite and simple and throw it around again in a circumference and produce a counter-complexity and more such concrescence and that becomes a model for in fact thousands of monadological complexities in Leibniz or even a old argument in Spinoza.

Now I did not mean some monad and unique simple being, except and as in fact instead its generic being-there which I called materialist I meant. Being-there, not Dasein I meant as well. Being-there as existence and so concreteness and then Marx of course as social being and social concreteness but from being-there again which is finally praxis and practical politics where I choose Trotsky, Lenin and Mao. Now it is fully and more rigorously Marxist we joke.

So Being is then still alive, Hegel is still alive, that abstract ontologist, that figurative genius of loving in fact he says fine art instead of this crass materialist genius. So I said that is figurative existence. I meant figure then I said of concrete social Being.

Hegel then, that arch-rival of each philosopher who buggers them each he jokes from the past and living on, like a copy of each book published in his Spirit.

Sirohi then who is its figure, which means its more concrete perhaps figure. I meant then there is one answer to the shadow of a book, and it is a concrete shadow which than has another shadow which others choose to divine, the more fine shadow called so far Incontinence. That fine and pure ballet Hegel calls it, but with some tragic Jansenism, yes, but with a Finer shadow still, pure infinity. What does this mean, the figure is split now in two, the shadow and the shadow of that shadow. I mean now there is a finer speculative Spirit to Spirit.

II. The Rope and the Thick Rope After the Fine Arguments – I was then in Being Actually and Absolutely I felt

And so from a fine shadow then the last move a last concrete shadow of course which is a shadow of the fine shadow. My two shadows which are of the counted one as its absence and its absence again, like a rainy day I decided to argue. I meant that concrete shadow of mine, that thick rope is finally a rainy rope. I meant something like Shards, but I mean well finer still as concrete finesse. When you say a certain thing, but mean a certain thing.

I mean then thing and object, objective developments of the philosophy and the thing of it the hing of it, the hang of it.

III. Count as One, Absence and Another Absence and so Shadows of Dialectical Materialism and Finally an Absolute Recoil as Foundations as well, temporal parallaxes of the process which divines for you the genius Sirohi, speeding in like an American talker but as Philosopher, Field's Medalist but as a Philosopher.

One, then two absences and now two types of absences and two contrasting speculative shadows and so the debate – Jansenist twice, two great philosophers who understand the same thing – how Badiou missed the shadow A. And B. he missed the shadow of the shadow as well. What then is a shadow of Badiou though for us to laugh about in American ways at the moment. Spirit would argue well so much Hegel argues. Speculative and refined Spirit and concrete and letterly Spirit would argue finally – a Pure then Shadow of it as Purer Shadow still – Numbers and Numbers is finally and in fact the work – Number about well a small thing called Paul Cohen's views in lyricism on Numbers.

Finally Badiou is Paul Cohen's work "A Simple Uncertainty on Numbers as Proof of Chance."

IV. How this Shadow of Badiou is actually the Shadow, or is there another Shadow

A higher and purer shadow of Badiou is just the Lacanian joke, a trail finally. There is no higher shadow possible than this Sirohian shadow. It is because it is in fact a mathematical shadow.

Part II

The Den Argument Finally or Hing or Rain or Ring or Othing

Just this completes the work, Hegel calls a perfect full work on mathematics and ontology of the exercise Plato calls Parminides but as abstracted, concretised or developed alongside.

A simple absence to a positive presence, now a signifying difference and so in fact differences and so language. Now I mean disregard Foucault and Lacan they mean just a petty trail to this process I call Spirit finally in Hegel shifted to the counter-point Badiou as mathematical genius and Sirohi as mathematical true genius.

Absence and absence and presence, and so two absences, the Den and the Hing, this means in fact that Den is in fact a tragic art Hegel means and is also optimistic, Sirohi meant.

Negation of a structure and its negation back to the structure makes it finally the process all of them call in fact bourgeois change. It is finally dialectical, to argue Communism. That Optimism Hegel sees in the Jansenist Sirohi.

Part III

Now let us see it finally the Soviets joke – it is a negation of negation afterall, and so dialectics and so Marxist, and perhaps Hegelian but Marxist about concrete materialism.

Now I mean add science, the mathematical version then.

I mean also and finally, and fully the poemic letters and love.

What does this mean then the poem added to the Marxist mathematical and concrete social Being. Heidegger it seems like.

Now change this to a shadow I meant. Heidegger and Marxism and so jazz. The last point like Martin Luther King.

A pure Prophetic Shadow, my final point on how the shadow, the concrete thing is different here as well as similar.

See my point – poem and matheme.

What Milner concludes is finally how poetic this shadow gets with the concrete mess of things, of the name murders the thing but as the name which is identity and not the thing murdered.

Name and identity finally. What Badiou just trailed off on, he couldn't do it, it sutured and staved off to produce an empty name and thing, fulfill the name.

Conclusion – Finale

Technical Note on Conventions of Such a Writing –

I. First there is being, then a identity and then a name and so so much to say about then void and void-set and its complex progression to numerical series and this becomes situation and structure and state.
II. I mean though as in fact pure presented mathematics finally.

III. Present the world as a pure world.
IV. Slavoj Zizek admires Alain Badiou for trying to present the world as just numbers and numbers and so pure matheme. But then came the concrete point in him, of existential seal, the subject. I argued I wrote that, as in fact the process of added poem which means in fact Heidegger it can be said, but actually the metonymical slide added to it, finally because there is a process there of speculative Spirit, without which it cannot be Spirit I argued and that decision or point is the split and that split is finally between the concrete and abstract in a model by Badiou and the concrete and abstract in a model by Sirohi and it is finally a figurative point of being more mathematical to the point of figuration, letters of course or Lettrism recently.
V. Being, number and concreteness, but with letters. Because that Being is being-there. Finally to do it with a absence, and promote Philosophy again.

Last Part of an Odyssey

All of this then is lift off, and higher. I mean to develop a syntax called dialectics in the form then of a content and form debate, and a formalism with it of the singular, particular and universal and so many variations of the theme.

I mean then how to produce the process of phenomenology and concrete existence with the abstract ontology of politics as letters and so now off to Aleph and Alif.

Abstract ontology

Concrete Existence.

Two works then in the same shoe as well finally.

How does it become the same thing, this work and Being and Existence is then how in fact it goes that Analysis infinity of a A Draft and mathematical figurative beauty, but in phenomenology and concreteness.

See it as Being and Appearance alongside Being and Existence the werk. That Poemic mess of history and all, with now that mathematical appearance. Optimism to all.